

LIVESTRONG  
JAN 20 1956

# OLIVE TREES



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4: 11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. I: 3, 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

## CONTENTS

|                              |    |                            |    |
|------------------------------|----|----------------------------|----|
| QUESTIONS OF THE HOUR, . . . | 49 | MONOGRAPHS, . . . . .      | 63 |
| NEWS OF THE CHURCHES, . . .  | 55 | EDITORIAL NOTES, . . . . . | 71 |

No. March, 1907. 3

# OLIVE TREES,

A Monthly Missionary Journal.

Subscription Price, 50 cents a year in the United States and Canada, and 75 cents to foreign countries, and when mailed to subscribers in City of New York.

Address:  
R. M. SOMMERVILLE,  
No. 325 West 56th Street,  
New York.

Entered as Second Class Matter at  
Post Office, New York, N. Y.

## Officers of the Woman's Missionary Society of Pittsburg Presbytery

### President

MRS. T. J. ALLEN, 1808 Eighth Ave., Beaver Falls, Pa.

### Recording Secretary

MISS MARY HENNING, 460 Biddle Ave., Wilksburg, Pa.

### Treasurer

MRS. S. R. WILLS, 511 South Ave., Wilksburg, Pa.

### Cor. Secretary

MRS. HARRY A. FISCHER, 1225 Monterey St., Allegheny

### Supt. Literature

MRS. R. M. PEARCE, 1835 Fourth Ave., Beaver Falls, Pa.

### Supt. of Children's Bands

MISS MINNIE STEELE, 231 Shady Ave., East End, Pitts.

### Supt. of Thank Offering

MRS. ROBT. A. STEELE, 313 Princeton Pl., East End, Pitts.



# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

---

No.

MARCH, 1907.

3.

---

## QUESTIONS OF THE HOUR.

### MISSIONS AND THE SINEWS OF WAR.

REV. SAMUEL M'NAUGHER, BOSTON, MASS.

"How shall they preach except they be sent?"—Rom. 10, 15.

"They rehearsed all that God had done with them."—Acts 14, 27.

Secretary of the Treasury, Lyman J. Gage, in a very able article, published in one of the magazines during the Spanish-American War, wrote at great length and to great profit on the topic, "The Sinews of War." The paper was an able presentation of the work that had to be done, as it were, behind the scenes. A very great deal of hard and unrecognized work had to be performed by some one before the more brilliant achievements could be accomplished. He pointed to the splendid work of our Navy at Manila Bay under Admiral Dewey, and at Santiago under Sampson and Schley. Mr. Gage also pointed to the splendid achievements of the Army, as the noble regulars and volunteers pushed fearlessly to the front. Every person was given due credit, and yet, before these great results could be reached, other very important work must be done by way of preparation.

There was first of all, the declaration of war by the American Government. After that, there was the providing of the money by necessary legislation. Immediately after the war was declared, the

United States Congress, by a unanimous vote, placed in the President's hands fifty millions of dollars. This was merely a beginning, hundreds of millions had to be raised subsequently.

There were the many meetings of the Finance Committees of both the Senate and the House. The Committees of Finance would in turn meet jointly with the Committees on Ways and Means to adjust the tariffs and war revenues. There would be the conferences between the President and the Secretary of the Treasury. There were the many long and trying Cabinet meetings. There was the floating of a popular loan—this was relatively a very easy matter, as the confidence of the people knew no bounds. The money was all raised in a very short time. Thanks be unto God, the war was over in a very short time also. In this manner we are led to see the important work of Congress and the President and the Secretary of the Treasury and of these various committees. In every great war this branch of effort has had a first place. It is foolish for soldiers in actual warfare to get far away from the provision train, but unless the money is raised the great forces cannot even make a start.

I have often felt the same way in regard to the great and important work of foreign missions. We are so likely to remember a few of the more brilliant achievements of the missionary on the

field, to the exclusion of everything else, even as the American people were led to consider the names of Dewey, Sampson, Schley, Roosevelt and Hobson.

In the literature of missions so much is said of Carey in India, Morrison in China, Livingstone and Stanley in Africa, of Beattie, Dodds and Metheny in Syria and Asia Minor, that we are prone to lose sight of so much other work at home of a most precious character. I do not desire for a moment to say less of those men and the splendid work now being done by our missionaries in China and Syria and Asia Minor, and in Cyprus, or to lead you to think less of them; but I do want to emphasize a side of the work about which too little is known. I want to exalt the work that is being done at home, and the fundamental relation it bears upon all this great work so near to our hearts. The Church's work in planning her missions, and our work in preaching on missions, and the privilege and joy and duty of giving to missions, and the work of the Board are all important and necessary. Some one has said, "Every name is historic in God's estimate." It is even so in regard to every part of His work. It may be objected by some that missionary effort has not this warlike character. It is in truth a conquest of peace, and yet, it is a warfare on heathenism, atheism and idolatry.

Our first passage of Scripture emphasizes the duty of the home Church in this great work of reaching the lost in heathen countries. The Church has been slowly learning the truth, which is set forth here so forcibly. It ought to be our earnest purpose that, so far as in us lies, these preachers of salvation shall be sent. It ought to be our earnest prayer that God would enable us to do our full duty.

Our second Bible reference gives us an account of the return of two foreign missionaries, Paul and Barnabas. These men had met resistance and violent persecution in this first forward movement in aggressive missionary effort. There were only a few converts to report; yet these were genuine in their spiritual change, and for that reason, there was much joy. Then, too, some of the new disciples of the Master were from the Gentiles. Thus the work had been of God, and had received the divine approval. "And when they were come, and had gathered all the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

In these two passages of Scripture we have the full duty of the Church presented on the subject of foreign missions. It will be our privilege in the following discussion to study the work both at home and abroad.

"Go quickly and tell of the wondrous salvation,

God's way of redemption for those who are lost;

The gift of His Son, our most blessed Redeemer,

That gift which was given at infinite cost.

Go quickly and tell, for the moments are flying,

And soon will eternity dawn for us all;  
Go quickly and tell, because men are dying

By thousands, and know not on Jesus to call."

**First.—The Church inaugurates Missions and makes the appropriations.**

The National Government at Washington inaugurates war and appropriates money for its prosecution. It is not a committee which does this work, but the entire Congress assembled. The action

taken by Congress is the action of the entire nation, and is so regarded by every member of the body politic. As we apply this idea to the Church, and our work of foreign missions, the same is true. The Church, through her representatives, inaugurated this work. It was indeed a new departure in the history of our beloved Zion. How we should thank God that the men who then represented the Church had the courage to take up this important work. In the fall of 1846 the Rev. J. B. Johnston was sent out to inspect the field, and Port au Prince was designated as the place where this work was first to begin. In the fall of 1847 the Rev. J. W. Morton and family repaired to their field of labor. This field was soon afterward abandoned. At the Synod of 1856 the cause of missions was revived, and Syria was chosen as the field of operations. Revs. R. J. Dodds and Joseph Beattie, with their families, sailed for this foreign land in October, 1856. It will be noted that half a century has rolled by since this great work became a part of our very life, as a denomination. It is very fitting that special attention is to be given to this fact by the Synod to meet in Allegheny this coming year. To some of us who have never known our Church without its work in Syria and Asia Minor, it is strange indeed to think of our Church without this splendid work. All this work of foreign missions, in its inception and in its prosecution, has been the work of the Church in an organized capacity. This is also true in the yearly appropriations made by Synod. Any one who attends the annual meetings of the highest judicial court of the Church must be impressed with the earnestness of the men who are representing her in all these great matters. Every report is received and carefully examined before adopted. The appropriations are all looked into

with great care before they are finally adopted by Synod. This is true also of the report on foreign missions and of the appropriations made to this cause. This act of Synod each year is the act of each member of the Church, and there should be a universal recognition of responsibility.

As a denomination, we have held a first place in this great work of missions, second only to the Moravian Brethren. That denomination, however, does nothing else. When it is taken into consideration that our Church holds a first place in all kinds of reform work, it will be noted how great is our work along both of these lines. Our new work in Cyprus and China in turn was inaugurated by Synod, and should have our prayers and actual financial support.

We believe sincerely in the wisdom of the Church, and our message is for a larger work in the immediate future.

#### Second.—**The Mission Boards and the Local Congregations.**

From the very beginning of the modern missionary movement to the present moment the mission boards have held an important place. Those of you who are studying "Christus Redemptor" in the Mission Study classes, will recall, with great pleasure and profit, the work of the London Missionary Society, which was organized Sept. 25, 1795. This was really a board of missions, just like the American Board in our own country. The value of these boards is shown by the way the members held on in the day of great discouragement as to results. You will recall how it was proposed in one of the early meetings of the London Missionary Society to give up the work in the South Seas as hopeless. But the Society, under the leadership of the Rev. Thomas Haweis and the Rev. Matthew Wilkes, stood steadfast, and the great

work has prevailed for years. The mission boards in all branches of the Church are doing a splendid work for Christ and His Church. This is pre-eminently true of our own foreign mission board. This board is composed of clergymen and laymen. These men give cheerfully of their time and means, and best thought and earnest prayers to this work. They have held on to this great work without any thought of surrender. Possibly they have made mistakes—to err is human—but the great outstanding marks of wisdom and courage and strength will ever remain. We have to-day noble men in our board. We should thank God for them, and we should support them by our prayers and our means. These men not only give of their time and thought to this work without remuneration, they are among the foremost with their gifts. They see the great need. I trust their example will be an inspiration to us all. There is another class of work which is done for this cause in the name of the Master, about which very little is said. I mean the work which is being done in the local congregations. It varies somewhat in the various congregations, and yet it has as its object the fostering of the interests of foreign missions. It centers, in large part, in the personality and preaching of the pastor. Where you have such a pastor, there you will find a congregation working zealously in this cause. The next great agency is the Ladies' Missionary Society. Too much praise cannot be given to these noble women in all our churches for their self-sacrificing efforts. In these later days the Sabbath schools and the young people's societies have taken up this work in a most remarkable manner. I want to give credit for all this magnificent work which is being done for the Redeemer. He knows of your efforts, and the work shall be rewarded.

### Third.—**The support of the people.**

After all, the United States Government could do nothing without the support of the people. There might be the declaration of war by Congress, and there might be the appropriation of large sums of money for the prosecution of the war to a successful issue, and yet the war be a complete failure because it lacked the support of the people. This is always one of the great dangers in any great war. It is said by those who were alive during the Civil War that this became a very real danger. The North was not a unit in the prosecution of that war. Everything depends finally on the support of the people. Now, as we apply this to the great cause of missions, we can see at once how very true it is. There may be the inauguration of the work of foreign missions, and the appropriation of sufficient money for the successful prosecution of this work, and yet it would go for nothing if the people of the Church did not support it with their means. We are now prepared to understand the true significance of the words of the Apostle, "How shall they preach except they be sent?" The Apostle wished to emphasize the duty of sending the preacher. If the lost are to be saved, it must be as the precious word of eternal life is spoken by the living witness. All this work is one, and each part is absolutely essential. I want to magnify the great gifts to missions made in the name of the Lord Jesus. These gifts are great, not because of the amount given, for they are sometimes very small, but because of the spirit in which the gift is given. Those of us who are pastors know of many persons, who, like the widow of old, cast in their all into the Lord's treasury. There are others who give their tenth, and away beyond to this work of missions. Our Church has many such persons in her midst. They

are God's noblemen and God's noblewomen in very truth. I want you to know that your work is absolutely necessary. When it is truly conscientious, it ranks with the consecration of those who go to the foreign field itself. I write this that others who may be holding back their means may see the great importance of the work and the necessity for each one to do his or her utmost. God will greatly bless you and yours. There is so little time for us to make the surrender we should, it becomes us to enter at once into this great work.

"Freely ye have received, freely give."

**Fourth.—The departure of the missionary for the scene of labor.**

In the thirteenth chapter of the Acts of the Apostles we have the account given of the call of Barnabas and Saul to the great work of missions. In the fourth verse we have this brief statement, "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Seleucia is the seaport town of Antioch. I have always thought that a great number of people went with these first missionaries and waved them a fond farewell. At least one is led to think so from the frequency of such scenes in modern times. If you live at any of the great ports of departure in Great Britain or in America, you can testify to the truth of what is here stated.

It is withal a most happy scene for every believer in Jesus Christ, and in the power of His gospel. It is true there are hearts ready to break and there are eyes wet with tears, and yet there is a deep experience of joy known only to the spiritually minded. The true missionary has rejoicing as he regards all men and women as his brothers and sisters. The missionary gives up a great deal to go to such work. It is no light thing to do what he is about to do. No one should

undertake the work without first counting the cost. It is a life of self-sacrifice and self-denial. All honor to these truly consecrated people, who are willing to go in the Master's name.

On the other hand, the missionary is to be envied. He knows he is in the line of duty. The King has said, "Go ye into all the world and preach the gospel to every creature." He knows that the gospel is able to save unto the uttermost all who come unto God by Jesus Christ. He knows that he is linking his name with a cause which has secured the greatest surrender of the best people in all the ages. He knows he has the prayers, and sympathy, and support of the home Church. He knows that Jesus is with him always. He knows that success must come to the work in which he is engaged. The promises are all his. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." These and many other reasons support him as he says farewell to home and friends and native land.

I do want to urge the young people of the Church to enter into the closet with Jesus, and before you leave be sure you are warranted in staying home. There ought to be unceasing prayer that the Holy Spirit might lead forward into this work all who are needed just now. Our prayers should go to God at all times on behalf of those now working in our different mission fields. The missionary longs for our prayers.

**Fifth.—The mission fields or the reception of the missionary by the heathen.**

Those of us who are in the home work only know of results as we read the missionary magazines, and are informed of actual conditions and the actual experiences in the heathen world. We also have access to the splendid books of missionary biography. As we read the life of Mackay, of Uganda, or of John G. Paton,

we were impressed with the need of the gospel in all such countries. First, the heathen are curious, and then they are filled with the spirit of hatred and of opposition, followed by persecution. Then some one yields, and the joy of salvation becomes a well, and others drink and are satisfied. Whole populations have been known to yield unto Jesus Christ. This is true in many of the islands in the Southern Pacific Ocean. The idols are destroyed by fire, and every abomination is removed as the gospel is fully yielded to by the masses. What wonderful results are being secured as we write these words! We should think on these things far more than we do. There would be no doubts among us any more. The work would appeal to us as never before, and everything

we can do would be done with joy and great rejoicing.

The motto now before the mind of the Church is "The evangelization of the world in this generation." I believe that this is possible. Great numbers of people are believing that such ought to be the result.

In 1806 Samuel J. Mills, speaking of the work of missions, said, "We can do it if we will." Samuel B. Capen said in 1906, "We can do it and we will." With such a thoughtregnant in our souls, there is no room to doubt. Let each person be persuaded of the importance of his work for missions, either at home or abroad, and in reliance on the Holy Spirit, let us do to the uttermost what our hands find to do.



Character does not come from yielding to every impulse from without and every influence from within. It is resistance and restraint that give character form and force. Duty takes us into the field where there are foes to fight and work to do, and says, "Conquer or die; be master or slave."

There is no discipline in doing only what pleases self. It is our desires and pleasures that enslave us. But it is discipline to follow where duty leads the way; to make a rule and keep it; to find a law and obey it; to realize a responsibility and bear it; to feel an obligation and meet it; to discover duty and do it.

There is no diviner force at work in any of us developing us than obedience to the divine sense of duty. "I ought, I can, I will," has transformed cowards into heroes, weaklings into men and women of valor and patience, sinners into saints. It is not alone determination, but determination wedded to duty that draws out and develops the best there is in us.—*Rev. O. T. Fletcher.*



Men are made happy, not by the things which surround them, nor by the things which they take to themselves, but by the noble putting forth of the soul in love and work. For love is the ultimate expression of faith, and without works, faith is a vain shadow of reality.—*Dr. Mabie.*



Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes.—*Cecil.*



When Aaron and Hur held up the hands of Moses they did what every elder and trustee should do by the hands of his pastor. It is better than tying them behind.—*Record.*



**NEWS OF THE CHURCHES.****ABROAD.**

**Latakia, Syria.**—Rev. A. J. McFarland, writing Jan. 29, 1907, has something of interest to say:

An impulse, good or otherwise, moves me to drop you a few lines. I suppose we have been here long enough now to have some definite impressions, although I do not feel very secure about expressing them as yet. We have been enjoying as good health, or, rather, better, so far, than we did in Kansas City. The weather has been fine, except for about three weeks, all told, of rain, most of it coming in the month of December. We had one day last week when it was below freezing all day, and there was ice over the pools in the streets, which remained frozen where the sun did not strike it until the next day. The "old settlers" could not remember having seen the like before. We can see lots of snow on the mountains to the north of us, but have not had a flake here.

We rented a house right across the street from Miss Edgar's house the week after we landed here, or, rather, it was the promise of a house, having no glass in it and only one room plastered and the roof leaked badly, and nothing in the way of a floor in the court but earth; but on the payment of two years' rent in advance the owner promised to change all this inside of twenty days. He did make the desired changes in a way in about fifty days, so we were not able to get it in shape to live in until the 19th of this month, and were imposed on the generous and enduring hospitality of Miss Edgar until then, more than two months. - - - We went through the ordeal of New Year's calls with her, which was the only way we could have endured it this year.

I accompanied Mr. Stewart in family visitation here before the communion, which was held on the 13th. Although I was not able to understand much of the catechising, I could perceive that there was a readiness to give answers, which satisfied the catechiser, and was equal to, if not beyond, the average, as far as I had witnessed it at home. One old man, The Father of Elijah, as his name is converted into English, is an especial comfort and a fine testimony to the work of grace. He is quite poor and lies sick unto death on a mat on the stone floor, but we find him always cheerful, and one day he said, "I have nothing to think about now but Jesus, and my daily two cents' worth of leben," the last the chief article of his diet on the doctor's orders.

Brother R. J. Dodds was providentially stranded here during the communion, and was able to give good assistance to the well worn pastor-in-charge. He waited over a day, from one steamer to another, on his way to Beirut, but the second steamer could not do any business on account of the storm which came up in the meantime, so he had to wait for the next one, which is due here to-morrow, almost two weeks later. The missionaries here are in good health, and Miss Patton and I are working away steadily at the Arabic and hope we are making average progress, although it seems slow enough. I finished the primer, and have read eight chapters, forty pages, in the Gospel of John. I enjoy the study very much.

Our goods were in pretty bad shape, and I made out a list of damages and sent it to the shipping agent of Montgomery Ward & Co. in your city, Mr. Thomas

Beard, Produce Exchange Building, and told him to confer with Mr. Miller, if necessary, and get us whatever it was possible to recover. I estimated it very low at \$150. We are all trying to impress those shipping here to send by some other route than the Atlantic Transport, and the Prince Line, on which all these goods were shipped. Our beds from London, ordered while we were there and shipped the middle of November by the Prince Line, are not here yet. It is about a month since we heard they had been reshipped to us from Beirut, but they are on one of their steamers, which has no regular route, but goes here and there and everywhere until it finds it convenient to drop in here. We are using a bed couch and a couch made out of some old discarded school benches at present.

We have been graciously provided with an excellent servant, who has had good training under Mrs. Balph, and while he cannot understand much that we say, yet is able to manage very well for the most part without much direction. He is a member of the Church and has a home here, so he is not with us at night. All the missionaries have been very thoughtful and kind, and we owe them much gratitude for the reception and help they have given and are giving us.

Miss Wylie has been contributing much to Margaret's pleasure by giving her frequent use of her veteran donkey. Margaret could ride from morning to night, apparently, without thinking she had enough. She took to riding like a duck to water. Mr. Stewart has furnished me also with a horse, and I have had many pleasant rides, and expect to have more when the weather becomes more settled and our house is put in better shape.

We are sorry to hear of the losses in your congregation, but the Lord has promised that He would raise up the children

instead of the fathers, so we can rest assured the ranks will not long remain broken. Give our salaams to all inquiring friends.

Writing Feb. 2, 1907, Rev. James S. Stewart reports that two weeks previous to that date the Lord's supper was dispensed at Latakia and that there was an accession of nine.

**Mersina, Asia Minor.**—A letter from Miss E. M. Sterrett, written Jan. 19, 1907, is full of news:

Since I last wrote to you death has taken away Teacher Ghalie Dervish, who was matron in the boys' school. She had been delicate with heart trouble for some years, but a heavy cold complicated her trouble, and death came suddenly; but it did not find her unprepared. She attended the morning services on Sabbath, Dec. 16, but feeling worse in the afternoon, asked to have the doctor come. He came during the afternoon service and left a note for me saying that she was in a dangerous condition and would require some care. He also suggested that she take only milk diet. She, however, did not seem much worse when I went to her immediately after I read the note. She was then folding and putting away the boys' Sabbath clothes. I told her what he had said about her food, and she said that as it was Sabbath and no milk in the house, and as the supper that evening was to be soup, she would take that instead, as she liked it and wanted something hot.

She went home soon after supper without waiting for the boys' prayer meeting, which she always attended.

Early next morning Teacher Madeleine went to see her, and found her too weak to pour out her medicine. After doing some things for her, she came back and told me that she thought that poor Ghalie was not going to get better, adding

that every time Ghalie had been ill before she had always seemed over anxious about herself; but this time she said that she did not seem to be alarmed, and even expressed a desire to die. We did not leave her alone again. There were many who were anxious to do for her—pupils, teachers and others. Every few minutes she would ask some one to pray for her, and at times ask when we would give her the glad tidings of her coming release. She spoke of her trust in Jesus, and of all her fear of death having been taken away. On Tuesday, Dec. 18, at about an hour before noon she entered into rest.

Ghalie was one of Mrs. Martin's, Mrs. Metheny's, and Miss Wylie's pupils, and joined the Church at Latakia. Their labors in her behalf were not in vain, for she has rendered much good service to the Mission.

The place left vacant is a difficult one to fill, so we were obliged to bring Zahra Saleh, who was doing good work as a Bible reader in another part of the field, to take her place.

There is much sickness in town, and we are afflicted as a congregation. One of our best men is very low with bronchitis. His wife is far from being well, and their youngest child is very ill with a heavy cold with fever. The eldest daughter, one of our best students, has to be with the family, of course, to serve them, and she now is quite poorly with fever, and perhaps too much care (there are five children in all).

The daughter of another of the members has been very ill with malignant malarial fever. She is also one of our pupils—a good little girl—and she, too, frets because her classmates are getting ahead of her. The doctor says she is now out of danger.

We have had very little cold weather all winter until last Sabbath. It snowed

here that night and most of the day on Monday, and for the first time, since I came to Turkey (twenty-five years ago), have I seen snow-balling. I noticed one of the participants in the game protecting himself behind an umbrella. He had boys making snowballs for him. The boys, I think, did not realize that they received most of the blows intended for the man behind the umbrella. The snow soon turned to slush, but in Tarsus, it remained on the ground to the depth of eight or ten inches, and as it turned colder that night and has remained cold ever since, some snow still lies. The roof over a street in Tarsus caved in and two men were killed.

It is very trying on the poor, for those who have always lived on the plains, have never experienced such cold, and unfortunately charcoal is selling at a high price, especially in Tarsus.

The work in Adana and Tarsus is very encouraging, as many people seem to be anxious to learn the way more perfectly. Mr. R. J. Dodds will have written you of his interesting journey to Karadash and other villages. The evangelist at Karadash is meeting with some opposition, but he is a prudent man, and seems to be managing to keep at work. The Oba work is going on quietly, but, like much of the work among the Fellaheen, does not seem to be bearing much fruit. However, it is our business to go on sowing the seed without knowing in what form the harvest will appear. A Fella boy, who was taught many years ago in one of the mountain schools of Latakia, came a young man to a village near Tarsus, opened a school and taught the Bible. The boy who told me about it does not know how long he taught in their village, but he was there long enough for many of the villagers to learn to read, among the number the grandfather and father of our pupil Allam. By and by Turkish officials found

out that there was a Fellah who claimed to be a Christian teaching Christianity in that village, and immediately he was arrested and walked off to Adana, where he remained in prison for nine months.

The poor fellow then declared himself a Moslem and was given his liberty. He now is a sheikh and owns property in Adana. The villagers were well pleased with him and his teaching, and begged the soldiers to allow him to remain. The grandfather of our boy tried to prevent them from taking him and as a punishment for this was kept in prison for two weeks. The old man still has the Bible that the teacher gave him and reads in it, as do others in the village. It was the grandfather who wanted Allam put into our school here some years ago, and the father had prepared some clothes for him, and was about to bring him, when he (the father) died and Allam's coming was put off for a time. Three years ago he came, and last year he united with the Church. There are now eleven boys and two girls in school from that village, and most of the boys knew how to read when they came. The teaching of the Latakia man created among the people a desire to read and most of the time since then they try to have a teacher of some sort. Isaiah 55, 11 comes to my mind whenever I think of the story. May we not hope that the word which was sown in weakness may be raised in power? One cannot help feeling very sorry for the poor man, who, through fear, denied his Master. With God all things are possible, and who knows but that in answer to prayer, this man may yet be reclaimed.

**Cyprus.**—Writing from his home at Nicosia, Jan. 31, 1907, Dr. Calvin McCarroll says, among other things:

We are always glad to hear from you and receive words of encouragement, as

we have plenty to discourage us. We were sorry to see in OLIVE TREES notice of the death of Elder Joseph Hamilton, who, we remember, was present to see us sail from New York on Sept. 6, 1904. We rejoice that the Church is beginning to respond to your long continued call for more workers, and that the Mersina Mission is to have a medical man.

The work here continues about as usual, with everything quiet, and no disturbance at all. The chapel is finished, except the seats, and the house is nearing completion, and in the course of a month we hope to be living in our new home, which we are looking forward to with pleasure, as the house in which we are now living is very inconvenient and uncomfortable—hot in summer and cold in winter. The rooms all open "outdoors," and there are only two or three that have inside communication.

The buildings take a great deal of my time from clinical work and study, but I have a sufficient number of patients on clinic days to keep me busy. Mr. Colisides now preaches in Greek both at the regular services and at the clinics, and Mr. George Paludian takes charge of the Turkish services.

We are all in good health, and the only case of serious illness among our people is the wife of one of our Greek members, who is low with consumption, usually a rapidly wasting disease in this country.

**Tak Hing, China.**—A personal letter from Rev. A. I. Robb, written Jan. 14, contains an item or two of general interest:

School closes on Thursday. Communion will be next Sabbath, and we expect some accessions at that time. The following Sabbath we intend to hold communion at Che Tsai. They are so far away that it is impossible for all to come

at any one time, and it is hard for even a few to come in winter. There are four applicants for membership there now, and we do not wish to keep them waiting unduly, and we also think it will do good to get our customs of worship more generally understood in that section. Three men came in yesterday afternoon and enrolled as applicants for membership. One of

them is a school teacher in the city. I am sorry to say, we always suspect an ulterior motive from any of the literary class who apply, and generally are right; but we could make excellent use of educated men at this time.

All are in health, and the work is progressing satisfactorily.



A man of forty-two years of age, named Tsurukichi, who had spent twenty of these years in prison, recently made a public confession of his Christian faith, and told the story of his life, which we find in the *Church Missionary Gleaner*. When nine years of age he was a professional pickpocket, stealing principally from women. By the time he was fifteen years of age he had been imprisoned five or six times, and it was his ambition to become a clever burglar. He prospered in his evil course and for a while lived in luxury, but later on his crime was exposed and he was sentenced for thirteen years in a Hokkaido prison, where he shared his cell with a man under sentence of death. Here he heard much about Jesus Christ, but paid little attention to what he heard. He was one of many prisoners released on the occasion of the death of the Dowager Empress, and on leaving this prison he determined to change his life; but, as he said, "My repentance, being a thing without life, did not last long." His desire for money led him to another burglary, for which he received a sentence of six years. Learning from another prisoner that religious books could be purchased by the prisoners, he bought a New Testament and began to study, that he might be able to read. At the end of one year's study he was able, though with great difficulty, to read the Gospel of Matthew. After three years he had read through the whole Bible. "Then," he says, "the old Tsurukichi died and a new Tsurukichi was born." After he was released from prison he consorted with the Christians, and was baptized. For a year he has been working as a jinrikisha man. He now knows his Bible thoroughly, is always at church, an eager listener, and in every way is conducting himself as a Christian man. Such is the power of the gospel! —*Missionary Herald*.



Rev. H. G. C. Hallock, Shanghai, China, represents China as going forward very rapidly in religious lines. "The newspapers, magazines, books—all literature, whether Christian or not, are noticing religious things and are filling the minds of the people with some thought of Christianity.

"Even the dates on the books, 'The year of Jesus, 1906,' along with 'The 33d year of Kwang Hsu,' keep our Lord's name ever before them. This advance is also seen in the fact that the same commissioners sent abroad to look into new governmental methods, have been instructed to look for a new religion that shall be worthy of becoming a state religion for a great country like China."



When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it.—*Marcus Rainsford*.

## AT HOME.

Allegheny, Pa.—These items are from Central Board of Missions:

## FINANCIAL STATEMENT.

|                         | On hand,<br>Jan. 1, '07. | Receipts. | Expenditures. | On hand,<br>Feb. 1, '07. |
|-------------------------|--------------------------|-----------|---------------|--------------------------|
| Southern Mission .....  | \$2369.02                | \$523.40  | \$523.33      | \$2354.09                |
| Indian Mission .....    | 2633.20                  | 1154.78   | 2560.75       | 1227.23                  |
| Sustentation Fund ..... | 371.47                   | 23.04     | .....         | 374.51                   |
|                         |                          |           |               | Deficit.                 |
| Domestic Mission .....  | 9.55                     | 407.72    | 2572.04       | 2154.77                  |

*Domestic Mission.*—During the month of January the audiences on Sabbath at Content, Alberta, numbered 28, 22, 19 and 20. The thermometer registered on one of the Sabbaths 24 degrees below zero. Mr. McFarland writes that he has received a number of letters of inquiry.

No decision has as yet been reached in the East Craftsbury case. It will likely be some time before a settlement is effected.

*Indian Mission.*—There has been considerable sickness in and around the Mission. Thus far there have been no deaths. The work in the different de-

partments is being carried on without interruption and with success.

*Southern Mission.*—There have been three deaths in connection with the Mission lately. The infant son of Mr. and Mrs. Reed, the grandmother of Augusta Buch, an assistant in the school, and Mrs. Wilson, the mother of one of the teachers.

The attendance at the schools has been very large; at Selma 530, at Pleasant Grove 56, and at East Selma 110, or a total of very nearly 700.

J. W. SPROULL.



Out of 28,000,000 people in France, there are about 650,000 Protestants. This is a small proportion, and yet the influence of this body of Protestants upon the French nation cannot be accurately gauged by its size. Protestant stands for a certain freedom in judgment and action that agrees well with the genius of the Republic, but does not consort with the ancient demands of the Church of Rome.

At present in France, as also in America, the hierarchy is slowly, and not without considerable friction, striving to adjust its claims to new conditions and freer peoples. The end is not yet in sight.

Within eight years, 1,000 Roman Catholic priests in France have left their church and ministry because of unbelief in the teachings of that church. These have not all become Protestants, but still they will be a factor in the regeneration and disintegration of the Church of Rome.

The extent of the disaffection toward that church in France may probably not be unfairly estimated by the complexion of the National Legislature, that is able to pass by such large majorities legislation so bitterly opposed by the hierarchy. Rome is fighting not against a few men, but against the very spirit of the age; and when it has taken the race thousands of years to reach its present condition, it will take more than a fiat from Rome to turn it back.—*Christian Guardian.*

**Beaver Falls, Pa.**—On Thursday, Feb. 14, 1907, the Secretary of the Board of Foreign Missions was startled by a telegram announcing the death of Rev. Henry Easson that morning at his home in Beaver Falls, Pa. He had only returned, with Mrs. Easson, from a visit to the South the previous Saturday, and on Monday he was stricken with paralysis.

In 1872 Mr. Easson went, as missionary of the Reformed Presbyterian Church, to Syria, where he labored with great fidelity for nearly twenty years, when, owing to physical weakness, he felt it necessary to tender his resignation, which was accepted with great reluctance. But after resting a few years he offered his services as missionary to Cyprus, and labored on this island with great devotedness till 1902, when he was again forced to return to America.

An early number of OLIVE TREES will contain a sketch of his life work, prepared by one intimately acquainted with him from his earliest years.

**Blanchard, Ia.**—It is our desire as the L. M. S. of Long Branch Congregation of Blanchard, Ia., to record a tribute to the memory of one of our members, Mrs. Wm. Finley, who departed this life after a prolonged illness on Nov. 2, 1906. Mrs. Finley was exceedingly patient in her affliction, thereby displaying great faith and trust in the Master, whose coming she looked and longed for with great confidence.

As a member of our Society, she was greatly interested in all that was undertaken for the Master's cause. During the last year of her life, while unable to attend our meetings, she showed her concern and love for the missions of the Church in different ways.

She was a woman of marked intelligence in the Christian life, devoted to the

Church, a loyal Covenanter, and always ready to give a reason for the hope which she possessed. She found great delight in the ordinances of God's house, in the preaching of His Word, and loved the Bible as God's precious book. In the home, she was a loving mother, a devoted wife, a good counselor, and a considerate friend. As the time of her departure drew near, she manifested wonderful faith in "the Lord as her Shepherd." She had no fear of death, but prayed earnestly and asked others to pray with her that the Lord might not tarry in His coming. Like the Apostle, she realized that "to live is Christ, but to die is gain."

She sought a city which has foundations whose builder and maker is God, which no doubt our dear friend now enjoys. We commend the bereaved husband and children to the consolations of the Spirit, and the sympathy and love of our Lord and Saviour Jesus Christ.

COMMITTEE.

**New Concord, O.**—The W. M. S. of New Concord Congregation desire to offer a tribute of love and respect in memory of Mrs. Roxana Wiley Speer, who died Oct. 12, 1906.

She was a true servant of her Master, sweet-spirited in life, faithful in service, intelligent, earnest and true.

We miss her in every department of the Church's life, in the Sabbath school as teacher of the Young Ladies' Bible Class, in the Young People's Society, in the Wednesday evening prayer meeting, and in the missionary society. In all of these places was she ever ready to do her Master's bidding.

Not strong in body, she was strong in character, and her spirit still lives in the influence she exerted over those who were associated with her. We sympathize with the bereaved husband, the father, mother,

brothers and sisters, and commend them to the God of all comfort and hope. "Blessed are the dead which die in the Lord, from henceforth; yes, saith the Spirit, that they may rest from their labors, and their works do follow them."

MAY M. SAMSON,  
NELLE M. WILSON,  
*Committee.*

**Winchester, Kans.**—Report of Junior C. E. Society of the R. P. Church, Winchester, Kans., for year ended Dec. 31, 1906:

Again we are brought to the close of another year's work, and we feel that God has blessed us. Death has not entered our midst, and we have great reason for thankfulness. Our society numbers forty-eight, with an average daily attendance of thirty-nine. We have eight members that have not been absent during the year; five that were neither tardy nor absent, and one that has been present at every meeting for four years.

We have eight different committees. We raise our money by daily collections, birthday offerings and by earning a nickel and investing it and giving the increase. This year we tried another plan. At our first meeting in January we treated the children with popcorn and candy in sacks. We asked them each one to preserve their sacks and put a penny or more a week in them for the missions. We realized \$60 from them.

Six of our girls graduated into the Senior Society. We have promised to educate a little girl in Syria, Almaz Bogus. She was one of Miss Cunningham's favorite girls. Let us all pray that she may grow up to be a good Christian teacher, able and willing to teach others of Christ.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—*Beecher.*

*Receipts.*

|                                |          |
|--------------------------------|----------|
| Daily collections. ....        | \$12.28  |
| Freewill offerings. ....       | 60.00    |
| Birthday offerings. ....       | 7.74     |
| Missionary entertainment. .... | 7.05     |
| Proceeds from nickels. ....    | 23.37    |
| Donations. ....                | 7.00     |
|                                | <hr/>    |
|                                | \$117.44 |

*Disbursements.*

|   |          |
|---|----------|
| Japanese sufferers. ....  | \$10.00  |
| Jewish Mission. ....  | 10.00    |
| Mission building in Tarsus. ....                                    | 20.00    |
| Oakland Mission. ....   | 20.00    |
| Educate and clothe a girl in Miss<br>Mattie R. Wylie's school. .... | 40.44    |
| Colored Orphanage in Charleston,<br>S. C. ....                      | 5.00     |
| To deacons of the congregation. .                                   | 5.00     |
| Present to pastor. ....   | 5.00     |
| Refreshments for socials. ....                                      | 1.50     |
| Topic cards. ....   | .50      |
|   | <hr/>    |
|   | \$117.44 |

MRS. T. C. WEIR,  
*Superintendent.*  
MRS. J. A. HOUSTON,  
*Assistant.*

**Utica, O.**—We, the members of the Ladies' Missionary Society of Utica, O., Congregation,

Resolve, That we deeply sympathize with the young husband and friends of Mrs. Catherine McFarland Hervey, in her demise. But while we sorrow, yet we mourn not as those that have no hope, for she looked forward with joyful anticipation to the better home above, where all sorrow, pain and all tears are forever wiped away.

MRS. MARY J. ADAMS,  
MRS. ELEANOR A. BRAVARD,  
*Committee.*

farthest into heaven is the beating of a



## MONOGRAPHS.

### THE LAW IN PENNSYLVANIA WITH REFERENCE TO CHURCH CHARTERS.

In 1855 an act was passed by the Pennsylvania Legislature relating to church charters, the seventh section of which is as follows:

"All property, real or personal, belonging to said corporation, or which shall hereafter be bequeathed, devised, or conveyed to it, shall not be otherwise taken, held, or to enure, than subject to the control and disposition of the lay members of such church, congregation or religious society, or such constituted officers or representatives thereof as shall be composed of the majority of lay members, citizens of Pennsylvania, having a controlling power, according to the rules, regulations, usages or corporate requirements thereof, so far as consistent herewith."

In 1905, the attention of the Legislature was called to the fact that "charters have been granted to churches, etc., etc., without incorporating the provisions of the said section," and the following act was passed:

"Whenever it has been held that charters granted without incorporating the said provisions, - - - Now, therefore, in order to validate the said charters and give the said churches, etc., etc., etc., an opportunity to incorporate the said provisions,

"Be it resolved, That the charter heretofore granted for any church - - - without a clause incorporating therein the provisions of said section seven, shall be deemed valid for the term of two years from the passage of this act (April 14, 1905); Provided that within the two years the said church - - - shall apply to the

respective Courts of Common Pleas of the county or counties in which they are situated by petition, praying that the charter may be amended by adding the words 'as above quoted,' and for a decree allowing the said amendment to be made a part of said charter."

Two decisions with reference to the application of the act of 1855 have been made by the Supreme Court of the State. In 1858 a charter was refused St. Paul's Church, Chestnut Hill, because of a "clause which prohibits the corporation from disposing of its real estate without the consent of the convention of the Protestant Episcopal Church of Pennsylvania, or the standing committee of the same." "The statute requires that the provision securing to the lay members the right of alienation shall be inserted in each charter. The instrument is declared to be invalid without it."

Objection was also made to the omission in the application of the word "enure." "It was not inserted in the statute without an object, and it cannot be dispensed with in the charter."

The second decision had reference to the application of the Alexander Presbyterian Church of Philadelphia for a charter. It was refused because it did not contain a provision "that its property should be held subject to the control and disposition of its lay members."

This act of 1855 is very far-reaching in its effects; how far, will not be known until some case is brought before the Supreme Court necessitating its interpretation. Judge Lewis, in delivering the opinion in the St. Paul's Church case, refers to this: "It is not for us," are his words, "to weigh the policy of the extensive changes which this enactment

must make in the temporal affairs of the Episcopal Church and other religious corporations within its operation. It was for the legislative power to decide upon the propriety of keeping the landed property within the State under the control of the lay members of corporations created by law."

As a large number of congregations, etc., etc., have neglected or refused to have their charters changed as required by this act, a bill has been introduced in the present legislature extending the time validating such charters.

J. W. SPROULL.

### SKETCHES FROM HEATHEN COUNTRIES.

Collected and translated from German and French sources by Rev. Louis Meyer, translator for the Missionary Review of the World.

#### DEATH AND THE HEATHEN.

Nothing perhaps reveals the utter misery of all heathen religions more clearly than the ideas of their devotees of death and the grave, the manner in which they meet death and the manner in which they treat those who have died.

Take, for instance, the heathen inhabitants of Basutoland, a British possession in South Africa, where English, German and French missionaries are preaching the gospel. These heathen live orderly in beautiful towns and villages, which are surrounded by extensive, fertile and well-cultivated farm lands. Even the dumb cattle are well provided for. Cleanliness prevails in homes and streets and yards. The chiefs and kings are humane and kind. In short, there seems to be almost everything to make these people happy. But sickness unto death comes. The dying heathen struggles against its approach, and the quickened conscience often causes the sufferer to make confession of his sins and crimes, until sometimes the hand of

a friend or relative closes the mouth. Without hope and without peace the heathen dies at last, and the disconsolate friends stand sorrowfully around the deathbed, subject to bondage through the fear of death. Loudly sounds the plaintive chant of the crowd through the stillness of the night, announcing to the hearer that they sorrow as those who have no hope.

Immediately after death, preparations for the funeral are commenced. Before the corpse is cold, it is tied up securely, that the deceased's ghost may not return to his home and frighten his loved ones. If the dead man was a man of prominence or wealth, an ox is killed as a sacrifice to the spirit of the dead, and the corpse is wrapped up in the skin. If the dead was a chief or a chief's wife, sometimes human sacrifices are offered by one or more male or female servants being buried alive, that they may accompany the dead into the spirit world. The grave is made outside the village, in the desert. A place under some tree or behind some rock is chosen and a hole is dug in the ground. In the dark of the night the corpse is deposited in it without any ceremonies. The hole is filled up again and the earth is firmly stamped. No mark must reveal the place where the dead was thus buried, for if the grave were marked, magicians or sorcerers might open it and use parts of the body to make powerful medicines. After the return from the funeral often a hunt is made for the sorcerer, who is believed to have caused this death, and if he is found and his guilt is considered proved, he also must die.

Among the Kaffirs on the east coast of South Africa, similar ideas of death and the grave prevail. They also are subject to bondage all their lifetime through fear of death. They do not want to hear of death, and run away or hide their faces

tremblingly when any one mentions the word death. Even the gray hairs of old age caused them fear.

When death has entered a home, all the grown members of the household and of the family must camp in the thicket three days, in spite of rain, or storm or cold. Then they must bathe in running water, kill an animal and with its fat anoint their bodies. Their heads are shaved, and now the lamentation for the dead is commenced, other friends and relations of the dead joining it.

When at last the members of the family return to the home, they are not permitted to bring back their old clothes. These must be thrown away or can be exchanged if very good. Years ago the common people among these Kaffirs were buried in a shallow grave or carried into the forest, to be devoured by wild beasts, before life was extinct. A death in a house necessitated the destruction and the burning of the house, for death was thought to bring ill luck, sickness and death to the house for all times. A generation ago, however, some prophet, more humane than his brethren, ordered that common people should be buried in regular manner, like the great men and chiefs. Now, when a common Kaffir dies, a hole, deep, but only three feet wide, is dug and into it the body of the deceased is forced with all its clothes, mats, pipes, knives and other earthly possessions. Then the hole is covered with twigs.

The graves of the chiefs are considered holy, and must not be touched by spade nor hoe nor plow.

Like the Basutos, these heathen Kaffirs believe that death is always caused by some sorcerer or magician, or by an evil spirit.

The Bakwiris in Kamerun, the German colony and possession in West Africa, believe that when a man dies, his body is

destroyed, but his soul enters the realms of the dead. This entrance, however, is not an easy matter, for Mukasse, the devil, tries to hinder it. Three days the soul must wrestle with him, and it must use all its powers in its defense until at last it is permitted to approach the gate of the spirit world. Here another difficulty arises, for only the soul which brings a goat finds the gate open, while the soul which comes with empty hands is sent away into the forest and becomes a chimpanzee. The more goats a soul brings with it the happier and the more honored it becomes in its last home. Thus these heathen are led to make provision for their dead even in the spirit world. A concrete case will best illustrate the peculiar notions and customs of these heathen Bakwiris.

In Soppo, a village near the station Bula of the Basel Missionary Society, the chief had died. Death came not unexpected. The magic arts of the medicine men had had no success, and even the white teachers could not keep up the rapidly failing strength of the sick man. Thus death was expected for some days. Now it has come, and the loud beat of the drum, the telegraph and telephone of the natives of Africa, announces the sad news to the chief's people and to the surrounding villages and towns. Soon gunshots begin to sound, until the multiple echo of mountain and forest is awakened. Relations and friends hurry from all parts, loudly crying and wailing, for loud lamentation is a sign of true sorrow and deep anguish, they believe, and also a proof of good breeding. Soon they are joined by the professional female mourners, who show a wonderful and fearful ability in crying and lamentation, which has been developed by long practice. Their wails are shrill and sharp, penetrating, yea, piercing, and they run to and fro in their

seeming anguish. Tears run down the black cheeks. They strike and beat their breasts. They pull their disheveled hair. And unceasingly sounds their wail, until at last the whole crowd of mourning friends is affected and joins the paid mourners in a frenzy of lamentation.

While the wailing and the crying continue, the preparations are making for the funeral, which cannot be delayed beyond the day of the death. The grave is dug in the hut of the deceased, while other willing hands prepare the first sacrifice for the dead chief. It is a fine goat, and upon its dead body rests the head of the corpse in the grave. The carcasses of six other goats surround him, for the chief was powerful and rich, and must approach the gates of the spirit world in style. Then the grave is covered with dried banana leaves, the sign of sorrow in heathen Kamerun.

In the meantime, the women have prepared the mourning garments for the wives and sisters of the deceased. It is very much like that worn by our first parents, when first they knew that they were naked, but they consist of dried banana leaves. Thus dressed, these women enter the hut where the grave is, and all others leave it immediately, for now the death watch commences. Three days and three nights these mourning women sit upon the grave, watching and keeping a small fire burning. Woe unto them if they should leave the hut before the three days are ended, or if they permit the fire to go out, for the soul of the dead needs its light on its dark way and its warmth in the cold.

When the three days are ended, all mourning ceases, because the dead has safely reached the gates of the spirit world and will soon find a happy entrance, because it is accompanied by many goats. Then a great feast is celebrated by the

men of the near family circle. Many goats and pigs are slaughtered, but only half of their meat belongs to the living. The other half belongs to the dead chief, whose soul has had to fight the devil these three long days, and needs some food before it enters the spirit world. In solemn procession the mourners carry the food into the forest and throw it into the bushes, where, they are sure, the hungry soul of the dead will speedily find and devour it. Then they return to the hut and divide the earthly possessions of the dead, to which, according to heathen custom, the widows and children of the deceased belong.

Six days later a great feast is celebrated. It is a feast of joy, where no sound of sorrow is heard. Magicians are much in evidence, for they must keep away all evil spirits. They wildly dance, then sacrifice a goat. Then all guests dance, and the host brings the closing sacrifice of another goat, whose head is severed with one stroke of the large knife. The goat now takes the place of the slave or of the prisoner of war, who used to be sacrificed a generation ago.

Then the time of mourning is ended. The dead is forgotten, and the benighted heathen continue without hope, subject to bondage through fear of death. The gospel only can bring light and hope to them.

LOUIS MEYER.

### INTERCESSORY PRAYER NECESSARY FOR THE EVANGELIZATION OF THE WORLD.\*

All that has been said yesterday and today will have been in vain unless it has made plain beyond question for us that the missionary enterprise in its begin-

*\*Spoken at the Centennial Anniversary of the Haystack Prayer Meeting, New York, Nov. 13-14, 1906.*

ning and its progress and its achievement is dependent upon the will of God. We may be perfectly sure that the money that is needed and the men that are called for will never be found save through prayer, and if it were conceivable that means and men were at hand to do the work that has to be done, we may be equally sure that those forces would be alike powerless without the backing of intercession. We may organize our Sabbath schools and our young people; we may entuse our laymen and set our women at work; but all machinery will surely fail save as it is made powerful and useful as we kneel before the throne of God and ask Him for His life and power.

Seven centuries ago, Raymond Lull, as he looked out upon the great Mohammedan world, used these words: "I see many knights crossing the sea to Moslem land. They think that they shall conquer by force of arms. It appears to me that victory can be won in no other way than Thou, O Lord, with Thy apostles did seek to win it—by love and prayer." Many another missionary as he has looked out upon the problems that confront him, as he has tried to stagger along under the burdens that have pressed him down, has realized the truth of those words, and no man can be privileged, as I am, to stand at the center of a great missionary organization, without having borne in upon him day by day that only as the Church lifts up her heart and mind and will in prayer to God can the work be really done.

It is unnecessary at a time like this to attempt to justify our falling back upon the great resource of prayer. Some people, of course, may point to the fact that the man who intercedes thinks that he is trying to change the will of God. But who has said anything about trying

to change God's will? You and I know what that will is for the world, and you and I as we go upon our knees and lift our eyes and our voices to Him, are not trying to change His will. We are trying to change our wills, are we not? We are trying to bring our wills into correspondence with His. We are trying to help men everywhere to understand that because they are the sons of God, they may enter into correspondence with the Father's plans and purposes, and as they do that, have a part with Him in working out all that is best for the world's life.

And then again, you and I, as we go to our knees, are endeavoring to understand the blessing of the incarnation of the Son of God. Had it not been for that central fact of human history, had it not been that the God-man came and lived and taught us to pray for one another, you and I would have been deprived to-day of the blessing of intercession. And so, as we kneel we are trying to understand the influence of the incarnation. In that fact we find the inspiration, in that fact we find the power to do the work that God calls upon us to do, and you and I know perfectly well, do we not, that as we go to our knees we are more truly ourselves than at any other time. A man is at his best when he is on his knees asking God's blessing upon others, for if you ever stopped to think of it, no man has ever dared to pray for others save as he has asked for others the best gifts. It is the supreme unselfishness of his life which manifests itself at just that time that makes his intercession powerful for himself and helpful for others.

And then this work of intercession on behalf of the missionary enterprise can never be merely a personal act. It must be something larger, something more

deeply engraved in the life of the Church than that. Intercession is becoming—it must become still more—corporate, and of the whole Christian community. One of the most significant services in the course of the year in the great St. Paul's Cathedral in London is the annual service of intercession on behalf of foreign missions. The clergy of the Diocese of London and from other parts of England come by hundreds to that service. The bishops from London and the neighboring dioceses come, too, and the great procession of choristers and clergy and bishops marches up the nave of that cathedral singing their splendid hymns of intercession and of praise; then the vast congregation—sometimes eight and ten thousand people—kneels and prays. And not only is that spirit of corporate intercession being manifested in a great Christian center like London, in a center which the Bishop of London said he desired to be the greatest missionary diocese in the world; but we can find it manifested also in that far-off spot of which Dr. Stimson spoke a moment ago, the great cathedral in Mungo, (?) that cathedral that crowns the hill of the beautiful name of the Hill of Peace, that cathedral whose walls shelter congregations of four thousand and sometimes even more—there we can find this same spirit of corporate intercession. At the end of this month, on St. Andrew's Day, the 30th of November, we can see in imagination, as will surely happen, those black Christians coming up from many parts of Mungo (?) and the surrounding country of Uganda, gathering in that cathedral for a great intercession service. This is what they did at a recent service on a St. Andrew's Day: First of all, they had their prayers and their hymns, and then some black Christians spoke about work in Africa, and others

about the needs of China, and others about the needs in Japan, and each address was followed by prayer, also by a black Christian, that God would bless the work that was being done. It is not wonderful, is it, that when such services are held, when such Christians meet under such circumstances, the progress of the Kingdom in a land even as dark as the dark continent seems to be assured.

The experience of those black Christians there in Uganda will be the experience of a great many people here at home. Their intercessions will compel some study of the missionary enterprise. The man who simply prays, "Oh, God, bless the work," is hardly praying; but the man who prays because he knows, the man who takes pains to know, is the man who can pray; and so the man who truly wants to enter upon this method of forwarding the Kingdom of God is forced back to his library; he is forced back to his missionary magazine; he is forced back to correspondence with men and friends at the front; he is compelled to know, just as Dr. Stimson knows, what has been done and what is being done. That is one of the keys that will unlock many of the present closed doors that seem to bar the Church's way.

What do we hope to accomplish by this intercession? What practical good will be the result? First of all, naturally, our intercessions will be given on behalf of, and will prove a great blessing to those who represent us in the mission field. You remember how St. Paul sent back from the thick of the fight that petition, "Brethren, pray for us that the Word of the Lord may run and be glorified," and that same petition is coming to-day from every quarter of the world. We can hear it from thousands of our friends and representatives who are facing the awful realities of life as it is lived apart

from God. We can see, perhaps, some friend facing conditions such as St. Paul faced in Corinth with all its immoralities and its idolatry. We can see some other friend, perhaps, in some great Japanese center like Kioto facing the conditions that St. Paul faced at Athens, with its readiness to hear and know new things. We can see some other friend, it may be, face to face with a condition of things such as almost overwhelmed the heart of St. Paul as he stood in Ephesus and noted its superstitions and its sins. And those men and those women need our prayers. We do not know when the discouragement may seem ready to overwhelm them, and if we are to have a share in helping them forward, we must be instant in our intercession.

“The weary one had rest,  
 The sad had joy that day,  
 And knew not how a ploughman  
 At his work had prayed,  
 ‘Lord help them now.’  
 Afar in foreign lands  
 Their feeble word had power;  
 At home the Christians, two or three,  
 Had met to pray an hour.

“Yes, we are always wondering, wondering,  
 Long, because we do not see  
 Someone unknown, perhaps, and far  
 away,  
 On bended knee.”

It is reasonable. It is reasonable to seek to use the forces of the spiritual world for the comfort and the help of our fellows. As man has entered into the realm of nature and its mysteries, he has discovered and can control and direct wonderful forces. It is no more unreasonable for us to say that as we enter into God's purpose we too can direct and

control some of the great spiritual forces of the universe, for they, no less and they no more than the forces of the physical world, are the forces of the King, and we can wield them on behalf of our fellows if we will.

And then, too, our intercessions will be of so much help to those who are making the fight for Christian faith and practice in distant lands; those Chinese Christians, those black Christians, of whom we have heard so eloquently, those Christians in every land that knows not the name of Christ, are living their lives against odds that you and I cannot begin to understand. Here we are surrounded and bolstered up by all sorts of associations. Someone has said that every one of us is about nineteen-twentieths somebody else or something else. We do not realize how influences and practices and associations and friendships help to mould our lives and keep us straight. Perhaps we might say that there is not much credit coming to us if we do live the Christian life, because after all, in spite of many things that seem to cut across Christian tradition and Christian practice in our modern life, yet the man who is trying to live the Christian life is going largely with the current, or, at least, with the strong undercurrent, of the land in which he lives. But the man who on the other hand, comes out for the King in some distant land is the man who must pull up stream, whose life is hedged in by sights and sounds and practices which simply drag down his own life to lower levels, which seek to stamp out such spirituality as he may be able to develop. And, therefore, as you and I go to our knees and pray that God may bless those and help those who are making the bravest fight of the ages in distant lands, we are rendering to them help which may, perhaps, turn the tide

of battle for many a discouraged disciple.

And it won't do simply to pray now and then. Intercessory prayer necessary for the evangelization of the world? Yes; and intercessory prayer must be continuous—not only in the great congregation, not only now and then in private devotion, but made the habit of our lives. As we walk along the street, as we enter into pleasures, as we engage in various occupations, there is the opportunity in the best sense to bear up before God the needs of those of whom we can think and to whom in some mysterious way we can send help. It is widespread practice in the Church of England, and in the Episcopal Church in this country, to stop at noon, as the bells ring, perhaps, to mark the cessation of

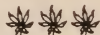
work, and to lift up our hearts in prayer: "Oh, blessed Saviour, who at this hour did hang upon the cross," many people will be praying in a few moments, "look upon this world and bless those who are trying to make this life better and happier, and draw all men to Thee." I am sure that every one of us will think that a good practice and will try, perhaps, as time goes on to extend its reign and its power, so that people everywhere at mid-day, in the midst of all the busy concerns of life, may have their thoughts turned off, even for a moment, to the great non-Christian world, to the King reigning upon the cross, and try to bring to that King those for whom the King died.

JOHN W. WOOD.

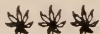
*New York.*



Relationship to Christ is the keynote of every other relationship in the Christian's life. We are to marry only "in the Lord." Children are to obey their parents "in the Lord." Masters and servants are to recognize their mutual duties as having direct reference to Christ, the heavenly Master. Husbands and wives are to love and live "in the Lord." "And whatsoever we do in word or deed," we are to "do all in the name of the Lord Jesus." We are to see Christ as being in some way in every circumstance and every person that we meet and do all things as they affect Him. This will prove the secret of patience, adjustment, love and victory under all conditions and amid all surroundings.



"So teach us to number our days that we may get us an heart of wisdom." The old adage, which is also an exhortation, still speaks its caution amid the passing generations. The Christian idea of life is that of a stewardship. Men are not in the world for their own delectation, but for moral discipline, education, religious service, and social ministry. He is a wise man who tries to discover the divine meaning in human life; he is a fool who lives and dies as though there were no God, no eternity, no heaven, no hell. The supremest acquisition of life is the heart of wisdom; life's saddest because irreparable loss is the forfeiture of a believing heart. Happy is the man—and only he is happy—who numbers his days with wisdom, and consecrates his years to God!—*New York Observer.*



We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of helping the man next us, whoever he is. Until we do this, our neighborliness is but a sham, not the Christian kind.—*J. R. Miller.*



## EDITORIAL NOTES.

At the January meeting of the Foreign Board it was agreed to call for at least two more ministers for China. It was the unanimous feeling that this action would be at once in harmony with the instructions of Synod and heartily endorsed by the whole Church, in view of the liberal contributions that were made about a year ago to open a new station and extend the work. The response to this call was very prompt, and the names of two candidates were presented to the Board at a special meeting held in New York, Friday, March 1, 1907.



The call for three young women as missionary teachers, one for Tak Hing Chau, China, another for Mersina, Asia Minor, and a third for Latakia, Northern Syria, has been before the Churches for many months, but there have been no applications for any of these positions. The only equipment necessary is good health, some experience in teaching and a missionary spirit; and the candidate should not be over thirty years of age. There must be many in the American Covenant Church who are fully qualified in these respects to serve the Lord Christ abroad, as well as at home. The only conceivable explanation of their silence is that the call has not reached them, and therefore pastors are asked to announce it from their pulpits. Then perhaps there will be volunteers for the noblest service that can engage the heart and mind and energies of any man or woman.



Once more the friends of the Levant Missions are reminded that an appeal is before the Church for

**TWO THOUSAND DOLLARS**

to purchase a house in Tarsus, Asia Minor.

Towards the close of February Treasurer Walter T. Miller, at our request, reported that he had received for this purpose

**Nine Hundred and Forty-two Dollars.**

And it challenges attention that

**One Hundred and Eighty Dollars**

of this amount are from the missionaries at Tak Hing Chau, China. Surely if our representatives in that field, who are drawing from the home Church, not a salary, but merely a living, are prepared to contribute, without solicitation or suggestion, nearly a tithe of the money needed to secure a building in another field, the members of the congregations at home should be ready, in a similar spirit of consecration, to make up the balance at once.

A member of a Ladies' Missionary Society has written to the Secretary of the Board that it would be well to make an appeal to these societies for their special co-operation in raising this fund. The statement of this suggestion from one of their number is the strongest appeal that can be made, and we shall look for a response so generous that the full amount shall be in the treasury before the close of this month.

All offerings should be sent to Mr. Walter T. Miller, 81 Beaver Street, New York City.



About two weeks ago OLIVE TREES received a letter from Denison, Kansas, with \$3.50 from Alice, Remo, and Little George Robb, to be added to the "Memorial Thank Offerings." These children saved this money, and ask us to "accept it as a small token of their love for the work in China."

"They often say," as the writer in-

forms us, "that when they get big people, they will go to China and tell the Chinese about Jesus."



Treasurer Walter T. Miller acknowledged, Jan. 30, 1907, the receipt of **Five Hundred Dollars**, through OLIVE TREES, from the young people of the Second Reformed Presbyterian Church, New York, half year's salary of their representative in Cyprus. He also acknowledged receiving, through the same channel and on the same date, **Two Hundred and Three Dollars and Ten Cents**, which have been credited as follows: \$114.10 to the young women, \$70 to the ministers, and \$19 to the elders of the Reformed Presbyterian Church toward the support of missionaries in the foreign field.



With her renewal for OLIVE TREES Mrs. M. B. Wright, of Waukesha, Wis., sent ten dollars for the Memorial Fund and one dollar and a half for the American Bible Society. With his renewal for 1907, Mr. Hugh Dugan, of Sterling, N. Y., inclosed four dollars for the work in China.



OLIVE TREES is glad to announce the following course of lectures:

Rev. Dr. James Orr, Professor of Theology and Apologetics in the Free Church College, Glasgow, Scotland, will deliver a series of ten lectures in New York beginning April 9, 1907, on the Doctrine of the Virgin Birth. The lecturer comes under the auspices of the Bible Teachers' Training School, Dr. Wilbert W. White, President, and the lectures will be given in the Fifth Avenue Presbyterian Church.

Dr. Orr has become widely and favorably known through several books recently published, among which is that entitled "The Problem of the Old Testament," which received the \$6,000 Bross

prize at Lake Forest University recently. Dr. Orr is acknowledged generally in this book to have presented the strongest case for conservative criticism in respect to Old Testament problems.

This series of lectures will be the more unique because twenty-five prominent scholars of Great Britain and the Continent, as well as several in the United States, are contributing papers, each on some particular phase of the subject. These papers are to be submitted to Dr. Orr some time before he lectures. Thus a piece of team work on this most important subject will be produced.

Among those who are contributing are Dr. Cowan, Professor of Church History, Aberdeen University; the Bishop of Durham (Dr. Hanley Moule), Professor Swete, of Cambridge, and Dr. Sanday, of Oxford. Dr. Orr's engagement in New York continues from April 9 until the 19th, and arrangements are being made for him to lecture in one or two other parts of the country. All engagements for Dr. Orr while in the United States are to be made through Dr. White.



*The Missionary Review of the World* for February contains some very valuable articles on present conditions in China: China's Present Relation to the Opium Traffic; Domestic Slavery in China; Progress of Christianity in China; The New Era in China; and a Chinese Official View of Christian Missions. All of these papers claim careful perusal, and the last-named is worthy of special study, as indicating a complete change of attitude on the part of China's leading men toward the Christian religion.

This magazine, published monthly by Funk & Wagnalls Co., New York, at \$2.50 a year, ought to be in the hands of all who would keep in touch with the missionary problems and events of to-day.

## POST OFFICE ADDRESSES OF FOREIGN MISSIONARIES.

|                                |   |  |
|--------------------------------|---|--|
| REV. JAS. S. STEWART .....     | } | <i>Latakia, Syria.</i>                             |
| REV. J. B. DODDS .....         |   |  |
| REV. ANDREW J. MCFARLAND ..... |   |  |
| J. M. BALPH, M. D. ....        |   |  |
| MISS MATTIE R. WYLIE .....     |   |  |
| MISS MAGGIE B. EDGAR .....     |   |  |
| MISS ZADA A. PATTON .....      |   |  |
| REV. C. A. DODDS .....         | } | <i>Mersina, Asia Minor.</i>                        |
| REV. R. J. DODDS .....         |   |  |
| MISS EVADNA M. STERRETT .....  |   |  |
| REV. WALTER MCCARROLL .....    |   | <i>Larnaca, Cyprus.</i>                            |
| CALVIN MCCARROLL, M. D. ....   |   | <i>Nicosia, Cyprus.</i>                            |
| REV. A. I. ROBB .....          | } | <i>Tak Hing Chau, West River,<br/>South China.</i> |
| REV. J. K. ROBB .....          |   |  |
| REV. JULIUS KEMPF .....        |   |  |
| J. M. WRIGHT, M. D. ....       |   |  |
| MISS KATE MCBURNEY, M. D. .... |   |  |
| MISS JEAN MCBURNEY, M. D. .... |   |  |

## POST OFFICE ADDRESSES OF HOME MISSIONARIES.

REV. W. W. CARITHERS, *Indian Mission,  
Apache, O. T.*

REV. J. G. REED, *Southern Mission,  
Selma, Ala.*

*Jewish Mission,  
800 So. Fifth Street, Philadelphia, Pa.*

## POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, Cotton Exchange Building, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 507 Penn Building, Pittsburgh, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburgh, Pa.

National Reform—Rev. R. C. Wylie, D. D., 810 South Avenue, Wilkensburg, Pa.

**MAP OF THE MISSION FIELDS OF THE REFORMED  
PRESBYTERIAN CHURCH  
IN SYRIA, THE ISLAND OF CYPRUS, AND  
ADJOINING PARTS OF TURKEY IN ASIA....**

This map is about 60 x 65 inches in size, conforms to the best geographical authorities and the workmanship is in all respects of standard quality.  
It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

The regular price of the map is \$3.00.

Any one wishing a copy can have it mailed to his address for 50 cents and 13 cents for postage.

**ADDRESS**

**JAMES S. TIBBY, 507 Penn Building, Pittsburgh, Pa.**

**GENEVA COLLEGE.** The only College in the U. S. under control of the Reformed Presbyterian Synod, O. S.

**NEW COURSES,  
NEW FACILITIES,  
NEW BUILDINGS,**

Our papers accepted at Columbia, Princeton, Cornell, Michigan University. Better work is being done, year by year.

**Children of Clergymen Have Tuition at Half Rates.**

Write for particulars to

**W. P. JOHNSTON, Pres.  
BEAVER FALLS, PA.**

**WILLIAM R. JENKINS,**

**Publisher, Bookseller, Stationer and Printer.**

Publisher and Importer of FRENCH BOOKS,

**851 & 853 SIXTH AVENUE,**

N. W. Cor. 48th Street,

**NEW YORK.**

Card Engraving, Stamping, Wedding Invitations,

**PICTURES AND PICTURE FRAMING.**

SEND FOR CATALOGUE.

**McCLEAN,**

**Undertaker  
and ....  
Embalmer,**

**569 Seventh Avenue,  
Bet. 40th and 41st Streets,  
NEW YORK.  
TELEPHONE, 416 BRYANT**

Telephone, 2700 Worth.

Established 1860.

**THE J. W. PRATT CO.**

**Printers and  
Manufacturing Stationers,**

**52 to 58 DUANE STREET, NEW YORK.**

**MACKEOWN'S**

**EYESIGHT TESTING ROOMS  
FOR SPECTACLES**

**21 West 42d Street, New York Telephone, 2533 Bryant  
1215 Bedford Avenue, bet. Halsey and Hancock Streets, Brooklyn, N. Y.**

**JAMES S. TIBBY, Sharpsburg, Pa.**

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY, BOOK OF DISCIPLINE, MINUTES OF SYNOD, CONFESSION OF FAITH, GLASGOW'S HISTORY OF THE CHURCH, TALES OF COVENANTERS, POETS and POETRY, ROMANISM ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES